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THE
POETICAL
CALENDAR
OF THE
ANGLO-SAXONS.

BY THE
REV. S. FOX.

M DCCC XXX.

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Menologium

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MENOLOGIUM

SEU CALENDARIUM POETICUM.

MEMORANDUM

FOR THE RECORD

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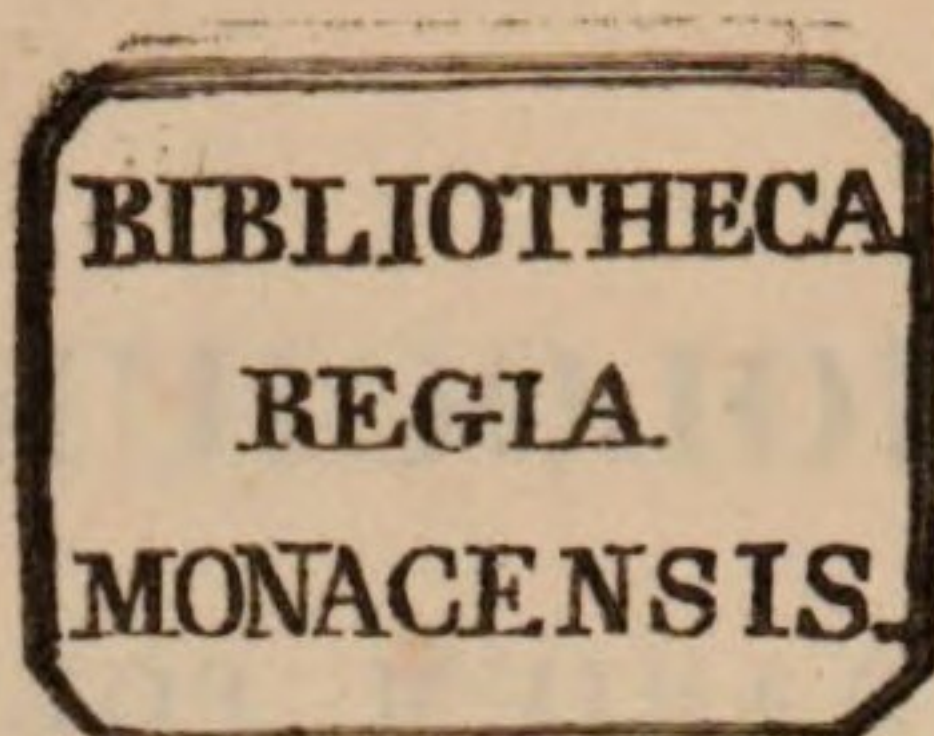
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PREFACE.

THE obscurity in which the literature of the ancient northern nations is involved, has been the fruitful source of conjectures and speculations, among those who have attempted to elucidate the principles of their versification.

With regard to Saxon poetry, some have endeavoured to reduce it to that precise standard by which Greek and Latin verse is distinguished; others again, deny the foundation on which this hypothesis rests, and rushing into the opposite extreme, assert the non-existence of any metrical system. In this, as in most other cases, the more correct opinion is that which takes a middle course;* neither subscribing to all the fanciful opinions of the learned Hickes, nor exhibiting the scepticism of the ingenious restorer of Chaucer.

The general opinion of Saxon scholars has determined, that the chief characteristic of Saxon poetry consists in alliteration, periphrasis, an inflated diction, and an inverted style. The three last are, perhaps, the best criteria; because in many instances, as is seen in the following poem, the alliteration is obscure, and in others, altogether undiscoverable. It is impossible at the present day to ascertain,

* Aristot. Eth. Lib. ii. C. 9.

whether alliteration was an essential to poetry among the Saxon bards, or not ; because, although it is not unfrequently absent, this proves nothing, as it might arise from officious ignorance in those who were entrusted to transcribe the existing MSS.

In some instances Saxon verse was composed in rhyme, but these are not common. Rhyme, however, does not appear to have superseded alliteration, as it is frequently found in verse of this description.

When rhyme does not exist, which is the case with the greater part of the Saxon poems extant, it is difficult to ascertain the nature of the *metre* in which they are written. In many, all system appears to be set at defiance ; and the bard pursues the theme of his song, without confining his imagination to those peculiarities by which his effusion might be distinguished from prose. This gave rise to the opinion that the Saxon bards had no regular system in their poems, but only adopted that arrangement of their words which was pleasing to the ear. In these compositions, however, trochaic feet predominate, and these are distinguishable by accent or emphasis, rather than by the common principles of prosody. This is by no means surprising, when we consider the uncultivated age which produced these poems. They were composed, not to please the refined eye of the fastidious critic, but the rude ears of the barbarian chieftain, and his equally barbarian vassals. This kind of emphatic

trochee is still the prevalent foot in the English language, in words of two syllables, as we have few iambics, and scarcely any spondees.

Punctuation has, by some, been considered a distinguishing feature in Saxon poetry: this, however, cannot at all times be relied upon; for, to use the language of Hickes, "*aliquando accidit periodos, sive perfectæ distinctionis notas poni, ubi ponendæ non sunt, et omitti itidem ubi poni debent.*" This might arise from the negligence of an uncivilized age, or from the more culpable negligence of subsequent transcribers. Thus whatever canons we may devise as the characteristics of Saxon verse, we shall be unable to apply them equally in all cases; for even the inflated diction sometimes sinks to a level with prose; and the bard forgets to obscure his song with the intricacy of periphrasis and an inversion of style. This uncertainty, however, by no means renders it impossible to distinguish verse from prose, because some of the characteristics are always discoverable; but the license which was allowed in these compositions is frequently so great, that it requires very great caution in deciding.*

Notwithstanding the obscurity with which many of these early compositions are invested, they possess many remarkable and striking beauties.

* For a full and luminous dissertation on the poetry of the Anglo-Saxons, the reader is referred to the excellent work by the late Rev. J. J. Conybeare, entitled, "*Illustrations of Anglo-Saxon Poetry.*"

“ Verum ubi plura nitent in carmine non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.”

Such is decidedly the character of the Menology, which Hickes justly denominates “Menologium elegantissimum.” This singular poem, which is not only beautiful in itself, but valuable as a relic of the Anglo-Saxon Church, is written in the dialect called Dano-Saxon; its exact date is not known, but it was evidently composed subsequently to the reduction of the heptarchy into one kingdom.

In this edition of the Menology the text of Hickes is followed, except in a few instances.

The translator begs to acknowledge the kind assistance of J. S. Cardale, Esq. who has lately favoured the public with a new edition of King Alfred’s Boethius. It was by his suggestion that a deviation is made in a few places from the reading of Hickes.

As the notes are partly taken from Hickes, and partly original, the translator, being unable to particularize, makes a general acknowledgment of having had recourse to that authority.

With these prefatory remarks, the Menology is placed in the Reader’s hands; and if it at all promote the study of the Anglo-Saxon language, the wishes of the translator will be fully realized.

MENOLOGIUM.

MENOLOGIUM.

CRIST pær acennýð.
Eýninga pulðor.
On midne rintep.
Mæpe ðeoden.
Ece ælmihtiz. 5
On þý eahteoþan ðæg.
Hælend gehaten.
Heofoþricep peapð.
Spa ða rýlfan tuid.
Side hepiþear. 10
Folc unmaete.
Habbað foþe peapð gear.
For ðý re kalendur.
Eýmeþ gehincged.
On þam ylcan ðæge.^a 15
Uf to tune.
Forþa monað.
Hine folc mýcel.

MENOLOGY.

CHRIST *the* glory of kings,
The illustrious Lord,
The eternal Almighty,
Was born
At mid-winter;^a
And on the eighth day^b
Was named Jesus,^c
Guardian of Heaven's kingdom.
Then at the same time,
Numerous crowds,
Many people,
Have the first keeping of the year:
Because the honoured
Calends^d come,
On that same day,
To us.^e
This is the first month,
Which *the* great people^f

Ianuarius.^b

Gerim heton :.

20

And þær embe řif niht.

Ðæt te řulriht tiið.

Eceř ðrihtneř.

To ur cýmeř.

Ðæne tpełřta ðæř.

25

Tiř eadiře.

Hæleř heaðu poře.

Hatað on Břýtene.

In řoldan heř :.

Spýlce embe řeořeř pucan. 30

Ðæt te řol-monað.

Siřeð to tune.

Butan tpeam nihtum.

Spa hiř ġetealdon ġeo.

Februarius řæř.

35

Frode ġeriðar.

Ealde æřleape :.

And þær embe ane niht.

Ðæt pe Marian.

Mæřřan healdað.

40

Łyniņęeř modop.

Forþan heo Ĥriřt.

On þam ðæře.

Beapn pealdendeř.

Břohte to temple :.

45

In their calendar
Call January. [nights^g
And *it is* from thence after five
That the baptismal time^h
Of *the* eternal Lord
Comes to us ;
Which *the* renowned,
And eminent men,
In *this* land, here
In Britain, call
Twelfth-day.ⁱ

So *it is* after four weeks,
With the exception of two nights,
That the Sol-month,^k
Wild February^l
Approaches,
As wise associates,
Elders skilled in laws,
Formerly computed it.

And *it is* one night from thence,
That we the feast
Of Mary keep,^m
The mother of *the* king :
For she on that day
Brought Christ,
The child of *the* Lord,
To *the* Temple.

Ðænne þær embe ƿif niht.
 Ðæt aƿeped byþ.
 ƿinter of ƿicum.
 And ƿe ƿigend þa.^c
 Æfter ƿeoƿentýnum. 50
 Spýlc ðropade.
 Niht ƿerimer.
 Neƿgender ðegen.
 Mathias mære.
 Mine ƿerƿæge. 55
 Ðær ðe lencten on tun.
 Geliden hæfde.
 ƿerum to ƿicum :.
 Spýlce eac iƿ ƿide cuð.
 Ymb ðreo 7 tra. 60
 Ðeodum ƿepelhrær.
 Hiƿ cýme Kalend.
 Leorlum 7 eorlum.
 Butan ðænne biƿer.
 Geboden ƿeorþe. 65
 Feorðan geara.
 Ðænne hi ƿurþor cýmeð.
 Uƿor anre niht.
 Uƿ to tune.
 Hƿime gehýrƿted. 70
 Haƿol ƿcupum ƿærð.
 Geond middan gearo.

Then *it is* after five nights,
That winter is
Affrighted from *our* streets.ⁿ
And also in seventeen
Nights by computation,
After spring
Has come
To men in dwellings,
The illustrious Matthias,
The soldier *and*
Servant of the Saviour,
Suffered *martyrdom*,
As I have understood.

Moreover, also, is widely known
To people everywhere,
To churls and earls,
That after three and two nights,
(Unless the bissextile^o
Is appointed,
Being the fourth year,
Then they come later
By one night
To us :)
Fierce March,
Adorned with rime,
Furious with hail storms,
Is loud sounding^p

Μαρτυρ πεθε.

Ηλύδα healic ::

 Ðænne je halga. 75

Ðær emb XI niht.

Æðele rcýnde.

Γρεγοριυρ.

In zoder pære.

Bræme in Brýtene :: 80

 Spýlce Benedictuyr.

Embe niȝon niht.

Ðær neȝend roht.

Heard ȝ hiȝertranȝ.

Ðæne heȝiaȝ pel. 85

In ȝerriȝum piȝe.

ȝealdender þeop.

Rincar næȝol færte ::

 Spýlce eac riȝmcærȝige.

On ða ylcan tiȝd. 90

Emniht healdað.

Forþan pealdend ȝod.

ȝorhte æt friȝmðe.

On þȝ riȝlȝan dæȝe.

Sunnan ȝ monan :: 95

 Hwæt ymb feoper niht.

Fæder onȝende.

Ðær þe emnihte.

Eoplar healdað.

Through the middle earth,
The calends of his arrival.

Then after eleven nights
The holy,
Noble,
Gregory^a shone,
Celebrated in Britain,
In God's army.

Also after nine nights
Benedict
Sought the Saviour;
The firm and intrepid
Servant of *the* Lord,
Whom wise men,
Bound by *the* rules of *their* order,^r
Celebrate in writings. [tation,

Then also those skilful in compu-
At the same time,
Observe *the* Equinox.
Because *the* Lord God
Made at the beginning,
On that same day,
The sun and moon.

But after four nights
From the time that earls celebrate
The Equinox,
The Father sent

Deah engel hīȝ. 100
 Se hælo abead.
 Marian mýcle.
 Ðæt heo meotod ȝceolde.
 Lennan cýninga betȝȝ.
 Ðra hit ȝecýþeð pearð. 105
 Leond middan ȝearð.
 Ȝær þ̅ mære pȝȝ.
 Folcum ȝeƿræȝe :.
 Spýlce emb ȝeoper.^d
 And þ̅reo niht ȝerimer. 110
 Ðæt te neȝend ȝent.
 Appeliȝ monað.
 On þam oȝtuȝȝ cýmð.
 Seo mære tīd.
 Mannum to ȝroȝe. 115
 Drihtneȝ æriȝȝ.
 Ðæne ðream ȝerīȝȝ.
 Ȝel riðe ȝehpær.
 Ðra ȝe riȝeȝa ȝanȝ.
 Ðiȝ iȝ ȝe ðæȝ. 120
 Ðæne ðrihten uȝ.
 Ȝiȝfærȝ poȝhte.
 Ȝeȝa cneopīȝȝȝ.
 Eallum eopðparum.
 Eadiȝum to bliȝȝe :. 125
 Ne maȝon ȝe ða tīde.

His Arch-Angel.
The mighty hero
Announced to Mary,
That she should bring forth
God, *the* best of kings,
As it was declared
Through *the* middle earth ;
And it was a great event,
Known to nations.

Then *it is* after four
And three nights by computation,
That the Saviour sends
The month of April,
In which most frequently comes
The celebrated time
Of consolation to men,
The resurrection of the Lord :
Then rejoicing is suitable,
Widely, everywhere :
So the Prophet sung,
This is the day
Which *the* most wise Lord
Made for us,
The generation of men ;
For joy to all
The blessed inhabitants of earth.
We may not that time

Be ȝetale healðan.
 Dazena ȝimeȝ.
 Ne ðrihtneȝ ȝtize.
 On heoƿonaȝ up. 130
 Forþan he hƿearƿað áá.
 ȝiȝna ȝeȝȝrdum.
 Ac ȝceal ȝintȝum ȝroð.
 On circale cƿæȝte.
 Findan halize ðaȝaȝ :- 135
 Sculan ȝe hƿæȝeȝe.
 Ġȝt maȝtiȝa ȝemȝnd.
 Ma aȝeccan.
 ȝȝecan^e ȝoȝdum ȝoȝð.
 ȝiȝȝe ȝeȝintȝan. 140
 ðæt embe niȝontȝne niht.
 ðæȝ ȝe eaȝteȝ monað.
 To uȝ cȝmeð.
 ðæt man ȝeliȝuaȝ.
 Reȝan onȝinneȝ. 145
 Haliza ȝehȝȝȝte.
 ðæt iȝ healic ðæȝ.
 Ben tȝið bȝemu :-
 ȝȝilce inbuȝh^f ȝaðe.
 ȝmiceȝe on ȝeaȝȝum.^g 150
 ȝuðum ȝ ȝȝȝtum.
 Ġȝmeȝ ȝliȝiz ȝcȝiðan.
 ðȝȝmlice on tun.

Keep by reckoning
Of the number of the days ;
Nor *the* Lord's ascension
Up to the heavens :
For they always return [wise.
According to the predictions of the
But *the* old in years
Shall by circle-craft
Find out *the* holy days.

We must still further
The memory of martyrs
Recount ; whether
Relate by words
Or make known by singing,
That after nineteen nights
From the time that this Easter month
Comes to us,
Man begins
To elevate relicks,
Holy, ornamented.
This is a high day,
A celebrated time for supplication.

Then quickly comes to revolve
May,
As a guest,
Elegant and beautiful,
With her vesture-clad trees & plants :

Deapfe bringeð.
 Maier micle.^h 155
 Leond menigeo gehpær.
 Sra þi ylcan dæge.
 Æþele gefeþan.
 Philippur 7 Iacob.
 Feorh azeþan. 160
 Modige mazo ðeznar.
 For meotuder luþan.
 And þær embe tpa niht.
 Ðæt te tæhte god.
 Elenan eadizpe. 165
 Æþelurc beama.
 On ðam ðropode.
 Ðeoden engla.
 For manna luþan.
 Meotud on galgan. 170
 Be fæder leafe :.
 Spylce ymb fyrct pucan.
 Butan anpe niht.
 Ðæt te yldum bringeð.
 Sigel beorhte dazar. 175
 Sumor to tune.
 ƿearme gepýðeru.
 Ðænne panzar hpaðe.
 Blortmum blopað.
 Spylce bliþ artihð. 180

And magnificently
Bringeth abundance great
To *the* multitudes everywhere.
The same day
The noble companions,
Philip and James,
Magnanimous fellow servants,
Gave their lives
For *the* love of God.
And then after two nights *it is*,
That God revealed
To *the* blessed Helen,
The noblest of beams,
On which suffered
The King of angels,
For love to man :
The creator on the cross,
By permission of *the* Father.
Thence *it is* after the space of a week,
With the exception of one night,
That summer brings
To men,
Days bright like gems,
And warm seasons.
Then the fields spontaneously
Blow with flowers,
So that *the* joy

Geond middan gearð.
 Maniȝra haða.
 Epicepa cýnna.
 Eýninge lof recgað.ⁱ
 Mæniſealdlice. 185
 Mærne bſemað,
 Ælmihtȝne :.
 Ðær emb ahta ȝ niȝon.
 Doȝera riȝer.
 Ðæt te ðrihten nam. 190
 In oðer leoht.
 Aȝurȝinuȝ.
 Bliſne on bſeoȝtum.
 Ðær þe he on Bſȝtene her.
 Eaðmode him. 195
 Eoplar ſunde.
 To ȝoðer pillan.
 Ðra him ȝe ȝleapa bebeað.
 Eſeȝopiuȝ.
 Ne hȝrðe ic ȝuman apȝrn. 200
 Æniȝne ær.
 Æſne bſiȝan.
 Oſer ȝealtne meſe.
 Selpan lape.
 Biȝceop bſempan. 205
 Nu on Bſȝtene ȝeſt.
 On Lantpanum.

Of many kinds
Of living creatures
Ascends throughout the middle earth,
Gives praise to *the* king,
Manifoldly celebrates
The glorious
Almighty.

Then *it is* after the number
Of eight days and nine,
That the Lord took
Into other light
Augustine ;^t
Happy in heart,
Because he here in Britain
Made earls
Obedient to him
For the will of God,
As the wise Gregory
Commanded him.
I have not heard before
Any other man,
Or more illustrious bishop,
Ever bring
Over *the* briny sea
Better lore ;
He now in Britain rests,
Among the men of Kent, "

Eýner̃tole neah.^k
 Mýnr̃tpe mæpum.
 Ðæenne monað bpinzð. 210
 Ymb tpa ꝥ ðreo.
 Tuda lanze.
 Ærpa liða.
 Ur to tune.
 Iuniur on gearð. 215
 On ðam zim ar̃tihð.
 On heoſenar up.
 Ðýhrt on gearpe.
 Tunzla toph̃tar̃t.
 And of tille azr̃ynt. 220
 To ſete riȝeð.
 Þyle r̃ýððan lenz.
 Gr̃und behealdan.
 And zangan latoſ.
 Oſer ſoldan pang. 225
 Fæzerur̃t leohta.
 Þopulð zer̃cear̃ta.
 Ðæenne pulðſer ðezn.
 Ymb ðreotýne.
 Ðeodner̃ dýrlinz. 230
 Iohanner in gearðagan.
 Þearð acenned.
 Týn nihtum eac.
 Þe ða tiud healdaþ.

In *the* chief city,
Near *the* celebrated minster.

Then the month brings
After two and three
Long days,
The former Litha^v
To us,
June,

In which the gem,
The brightest of heavenly lights,
Rises in *the* heavens,
Highest in *the* year,
And descending from its station,
Declines towards its setting.

The fairest of lights,
Of worldly creatures,
Will afterwards longer
Behold the ground,
And go later
Over the fields.

Then after thirteen
Nights *and* also ten,
In days of yore,
John, *the* minister of glory,
The darling of *his* Lord,^w
Was born.

We that time observe

On midne ġumor. 235

Ōȳcler on æþelum,

Ʒide iŷ ġereorðod.

Ɔpa þ̅ pel ġerirȳ.

Halizra tid.

Ġeond hæleð̅a beorn :. 240

Petruŷ and Pauluŷ.

Ĥræt ð̅a aporȳolar.

Deoden holde.

Ɔproedon on Rome.

Ofer midne ġumor. 245

Ōicle ġerirȳe.

Furðor riŷ nihtum.

Folc bealo ð̅realic.

Ōærne marȳrȳdom.

Ĥærðon mænize ær. 250

Ʒundra ġerorhte.

Ġeond pær ð̅eoda.

Ɔpȳlce hi æfter ð̅am.

Unrim Ʒremedon.

Ɔputelra and ġerȳnra. 255

Ɔurh ġunu meotudeŷ.

Ɔaldor ð̅eznar.

Ɔæne ædne cȳmð̅.

Ɔmb ȳra niht ð̅ær.

Tidlice uŷ. 260

Iuluŷ monað̅.

At midsummer ;
Much among nations,
And widely is it celebrated ;
As is well becoming
The times of *the* saints,
Among the children of men.

But the apostles
Peter and Paul,
Much celebrated,
Faithful to the Lord,
Five nights
After midsummer,
Suffered at Rome
Grievous torment from *the* people,
Glorious martyrdom.
These chief apostles
Had formerly
Wrought many miracles
Among nations ;
So they afterwards
Performed innumerable,
Manifest and visible,
Through *the* Son of *the* Creator.
Then after two nights
Immediately comes,
Seasonably to us,
The month of July ;

On ðam Iacobur.
 Ymb feoƿer niht.
 Feoƿh Ʒerealde.¹
 On tƿentizum. 265
 Trum in breortum.
 Froð and færtƿæð.
 Folca laƿeop.
 Zebedeƿ aƿeƿa :
 And þær Ʒymle ƿeƿið.^m 270
 Ymb ƿeoƿon niht ðær.
 Sumeƿe Ʒebrihted.
 ƿeodmonað on tun.
 ƿel hƿæt bƿinƷeð.
 AƷurƿur.ⁿ 275
 Yrmen ðeodum.
 Ðlaƿ-mærran ðæƷ :
 Ðƿa þær hæƿƿeƿt cymþ.
 Ymb oðer ƿƿylc.
 Butan anƿe panan. 280
 ƿliƿiz ƿærtmum hladen.
 ƿela bƿð Ʒeƿƿed.
 FæƷeƿe on ƿoldan.
 Ðænne ƿoƿþ Ʒeƿat.
 Ymbe þƿeo niht ðær. 285
 Ðeodne Ʒetƿƿe.
 Ðuƿh maƿtƿrdom.
 Mæƿe diacon.

In which James,
The son of Zebedee,
After four nights
And twenty,
Gave his life,
Firm in heart,
Wise and bold,
Teacher of *the* people.

And then always
After seven nights thence,
Lucid summer
Leads *the* Weodmonth;^{*}
But August
Brings
To poor nations
Lammas day.^y

So then harvest comes,
After other *seven nights*,
Except one wanting,
Beautiful, laden with fruits;
Wealth is produced,
Fair in *the* land.
Then after three nights
Have been further passed,
The illustrious deacon
Lawrence *died*
By martyrdom;

Laupentiur hærf. °
 Nu lif riþ þan. 290
 Mid puldon fæder.
 Þeorca to leane :.
 Spilce þær ymb riþ niht.
 Fægeruſt mæzða.
 Þiſa puldon. 295
 Sohte peroda god.
 For ſuna riþbe.
 Siðeræſtne ham.
 Neorxna panze.
 Hæfde neſgend ða. 300
 Fægere foſtorlean.
 Fæmnan foſgolden.
 Ece to ealdre :.
 Ðænne ealling byð.
 Ymb tyn niht ðær. 305
 Tið zereorðað.
 Barðolomeuſ.
 In Brýtene her.
 Þyrð pel ðungen.
 Spylce eac riðe byð. 310
 Eorlum zeýpped.
 Æþelingeſ deað.
 Ymb feoper niht.
 Se ðe fægere iu.
 Mid pætere oferſearp. 315

Faithful to *his* Lord,
With whom he now has life,
With the Father of glory;
The reward of *his* works.

Then after five nights,
The fairest of virgins,
The glory of women,^z
Sought *the* God of hosts,
For *the* relationship of her son:
The victorious habitation,
Paradise.

Then the Saviour had
The fair reward of fostering
Repaid the virgin,
In eternal life.

Then is altogether,
After ten nights from hence,
The time honoured,
Of Bartholomew,
In Britain here,
Deservedly eminent.

Then also is widely
Known to earls,
After four nights,
The death of *the* illustrious *man*,^a
Who formerly gently
Sprinkled with water,

Ʒuldnes cýne bearn.
 Ʒiȝa weorðlice.
 Be him wealdend cƷæð.
 Ðæt nan mærran man.
 Leond middan ȝearð. 320

BetƷux Ʒife ȝ Ʒefe.
 Ʒurðe acenned :.
 Ond þær ymbe þreo niht.
 Leond ðeoda feala.
 Ðæt te halȝ monð. 325

Hæleðum ȝeþinged.
 Fereð to folce.
 SƷa hit Ʒore ȝleape.
 Ealde uð-Ʒitan.
 Ænor fundan. 330
 Septembres Ʒær :.

And þý reorðan dæg.
 Ðæt acenned wearð.
 EƷena relorȝ.
 Drihtnes modor :. 335

Ðænne dægena Ʒorn.
 Ymbe ðreotýne.
 Ðegn un-Ʒor-cuð,
 GodƷpeller ȝleape.
 Gær on ȝende. 340
 Matheus his.
 To metod-ȝceafte.

The royal Child of Glory ;
Illustrious soldier,
Of whom *the* Lord said,
That no greater man,
Throughout *the* middle earth
Between woman and man
Was begotten.

Then *it is* after three nights,
Among many nations,
That the holy month,^b
Celebrated by men,
Comes to the people,
As foreknowing
Ancient philosophers
Formerly discovered it,—
Fierce September.

And then on the seventh day,
It was that *the*
Best of queens was born,
The mother of *the* Lord.

Then after a number of days,
About thirteen,
The blameless minister,
Skilful in the gospel,
Matthew, his
Spirit gave up,
To *the* creator,

In ecne ȝeſean :

Ðænne eallinȝ cȳmð.

Ymb ðreo niht ðær.

345

Deodum riðe.

Emnihter dæg.

Ylða bearnum :

hƿæt ƿe ƿeorðiað.

ſiðe ȝeond eorðan.

350

Heah engles tūð.

On hærferte.

Michaeler.

ƿƿa þ̅ manȝo ƿat.

Fif nihtum uƿor.

355

Ðær ðe ſolcum bȳð.

Eorlum ȝeȳƿeð.

Emnihter dæg :

And þær embe tƿa niht.

Ðæt ȝe teoða monð.

360

On ſolc ſepeð.

Frode ȝeſeahte.

October on tun.

Ur to ȝenihte.

ſinterſȳlleð.

365

ƿƿa hine riðe ciȝð.

Iȝbuende. ^p

Engle ȝ Seaxe.

ſeƿar mið ƿiſum :

In eternal joy.

Then altogether comes,
After three nights thence,
Widely to nations,
The day of equinox,
To *the* children of men.

But we celebrate
Widely through the earth,
The feast of the archangel
Michael,
In harvest,
As the multitude knows,
Five nights after
That the day of equinox
Is made known
To people, to earls.

And then after two nights *it is*
That the tenth month,
October,
Wise in counsel,
Brings to us
People abundance :
Winter-filleth, °
As widely call it
The island-dwelling
Angles and Saxons,
Men with women.

Spýlce pýgena τῆς. 370
 Ymb τρεντῆς þær.
 Τρεζρα healdað.
 And fīf nihtum.
 Samod ætzædere.
 On anne dæg. 375
 Þe ða æþelingar.
 Fýrn zefrunan.
 Ðæt hý fope-mære.
 Simon ⁊ Iudar.
 Sýmble pæron. 380
 Drihtne dýre.
 Forþon hi dom hlutan.
 Eadizne up pæg :.
 And þær offtum bringþ.
 Embe feoper niht. 385
 Folce zenihtrum.
 Blotmonað on tun.
 Beornum to pýrte.
 Nouembryr.
 Niða bearnum. 390
 Eaddiznesse.
 Spa nan oþer na deð.
 Monað maran.
 Miltre drihtnes.
 And ðý ylcan dæge. 395
 Ealra pe healdað.

So then after
Twenty and five nights,^d
We keep *the* feast
Of two soldiers,
At *the* same time together,
On one day.
We long ago heard
That these nobles,
They, the celebrated
Simon and Jude,
Were always
To *the* Lord dear.
Wherefore they were allotted
A happy doom above.
Then quickly,
After four nights,
November,
Called Blotmonth,^e
Rich to people,
Brings good cheer to men ;
Blessedness
To the children of mortals,
As no other month
Does more,
By *the* mercy of *the* Lord.
And on that same day
We keep *the* feast of

Sancta rymbel.

Ƣara Ƣe rýð oððe ær.

Ƣorhtan in Ƣoruldæ.

Ƣillan ðrihtner :

400

Siððan rintreſ ðæg.

Ƣide Ƣanzeð.

On rýx nihtum.

Siȝel beorhtne ȝenimð.

Ƣærfeſt mið heſiȝe.

405

Ƣriμεſ and rnapeſ.

Forſte ȝeſeteſað.

Be ſſean hæſe.

Ƣæt uſ Ƣunian ne moȝ.

Ƣanȝar ȝſene.

410

Foldan ſſætupe.

Ƣær ýmb ſeopeſ niht.

Ƣæt te Ƣartinuſ.

Ƣæſe ȝeleorðe.

Ƣeſ Ƣommaleaſ.

415

Ƣealdend ſohte.

Up engla Ƣeaſð :

Ƣænne emb eahta niht.

And ſeopeſum.

Ƣæt te ſanȝode.

420

Beſenctum on ſæ ȝrund.

Siȝeſæſtne Ƣeſ.

On bſime haſan.

All *the* saints,
Who late, or formerly,
Wrought in *the* world
The Lord's will.

Then *the* day of winter
Goes widely
In six nights,
And takes away
The gem-bright harvest,
With the ravaging
Of rime and snow;
Fettered with frost,
By the Lord's command;
That to us might not remain
Green fields,
The ornaments of *the* earth.
Then *it is* after four nights,
That the illustrious Martin,
Spotless man, departed;
Upwards sought *the* Lord,
The guardian of angels.

Then after eight nights
And four, *it was*
That Clement
Was taken,
And sunk to *the* bottom of *the* sea.
Victorious man

Ðe iu beorna felda.
 Clementer oꝛt. 425
 Clýpiað to ðearfe.
 And þær embe feoƿon niht.
 Siȝe drihtne loꝝ.
 Æþele Andƿear.
 Up on ƿoderum. 430
 Hiȝ ȝaȝt aȝear.
 On ȝodeȝ ƿære.
 Fyȝ on ƿorðƿeȝ :.
 Ðæne folcum bƿinȝð.
 Moȝen to mannum. 435
 Monað to tune.
 Decembriȝ.
 Drihta beapnum.
 Æppa iula :.
 Spýlce ymb eahta and tƿelf. 440
 Niht ȝeƿimeȝ.
 Ðæt te neȝend ȝýlf.
 Ðriȝthýdigum.
 Thomare ƿorȝear.
 ȝið earfeðum. 445
 Ece ȝice.
 Bealdum beorn ƿiȝan.
 Bletȝunga hiȝ :.
 Ðæne emb feoƿer niht.
 Ðæt te ƿædeȝ engla. 450

Over *the* hoary ocean ;
Whom formerly men invoked
For benefit of *the* fields.
And then after seven nights' fall,
The noble Andrew,
A glory to *his* Lord,
To the heavens
Gave up his soul ;
In God's promise
Prompt to depart.

Then *the* morning brings
To people, to men,
The month
December,
To *the* children of *the* people,
The former Iule.^f

Then after eight and twelve
Nights of computation *it is*,
That the Saviour himself,
To the unbelieving
Thomas, gave,
With difficulty,
The eternal kingdom ;
To *the* daring man,
His blessing.

Then *it is* after four nights,
That the Father of angels

Hw̃r runu rēde.

On ðar rīdam gerceart.

Folcum to rrofre :

Nu gerīndan mazon.

Halizra tīd.

455

Ða man healdan rceal.

Ðra bebuzeð gebod.^a

Geond brýten rice.

Sexna kýninges.

On ðar rylfan tīd :

460

LYNINȚ rceal rice healdan.

Leartna beoð feorran gerýne.

Orðanc enta gereorc.

Ða ðe on ðirre eorðan rýndon.

Wrætlic peall rtana gereorc.

465

Rind býþ on lýfte rriřtur.

Ðunar býð þrazum hludart.

Ðrýmmar rýndan Eriřter myccle.

Rýrd býð rriðort.

Rinter bið cealdort.

470

Lencten hrımıgort.

He býð lenzer ceald.

Sumor run plitegort.

Sent his Son
Into this wide world,
For comfort to the people.

Now may ye find^s
The times of *the* saints
That men should observe,
As *the* command goeth
Through Britain
Of *the* king of *the* Saxons,
At this same time.

A KING shall govern his kingdom ;
Cities are seen afar,
The ingenious work of giants,
That are on this earth—
Wonderful wall-stone work.
Wind in *the* air is swiftest ;
Thunder is sometimes loudest ;
The glories of Christ are great ;
Fate is most powerful ;
Winter is coldest ;
Spring most rimy,
And it is longest cold.
Summer sun *is* most beautiful ;

Spezel byð hatort.

Hærfert hreð eadezort. 475

Hæleðum bringeð.

Gefer pærtmar.

Ða þe him god rendeð.

Soð bið spicolort.

Sinc bið deoport. 480

Gold gumena gehpam.

And gomol rnotoport.

Fýrn^r gearum frød.

Se ðe ær feala gebideð.

Þea biþ pundrum clibbor. 485

Þolcnu rcrifað.

Geonze æþeling.

Sceolan gode geriðar.

Byldan to beaduþe.

And to beah gife :. 490

Ellen rceal on eople.

EcƷ rcel pið helme.

Hilde gebidan.

Haruc rceal on glofe.

Þilde Ʒepuman. 495

Þulr rceal on bearoþe.

Earþ an haza.

Ofor rceal an holte.

Toþ mæzeneŷ trum :.

Til rceal on eðle. 500

The sky is hottest ;
Harvest *is* most blessed—
The faithful steward,
Which brings to men [send.
The fruits which God to them does
Truth is most treacherous ;
Treasure is dearest
To every miser :
And *the* old man is most prudent ;
Wise from former years ; [enced.
Who formerly many things experi-
Grief is a wonderful burden ;
Clouds wander about ;
Good companions
Should encourage a young prince
To war
And to munificence.

Valour shall in an earl,
Sword shall with helm,
Abide in battle.
Hawk shall on cliff^h
Wild dwell.
Wolf shall in grove ;
Eagle in field ;
Wild boar in wood—
Strong in power of teeth.

The good man shall in his country

Domeſ pſyrcean.
 Danoð ſceal on handa.
 Gar golde ſah.
 Gim ſceal on hringe.
 Standan ſteap 7 gear. 505
 Streame ſceal on yðum.
 Meczan mepe flode.
 Mæſt ſceal on ceole.
 Sezel gýrð ſeomian.
 Speorð ſceal on bearme. 510
 Drihtlic iſern.
 Draca ſceal on hlæpe.
 Froð ſſætſum planc.
 Fiſc ſceal on pætere.
 Eýnſan cennen :. 515
 Eýning ſceal on healle.
 Beazar dælan.
 Bepa ſceal on hæðe.
 Eald 7 egerſfull.
 Ea of dune ſceal. 520
 Fold gſæg ſepan.
 Fýrð ſceal æt ſomne.
 Tiſſæſtſa zetſum.
 Treop ſceal on eople.
 Þiſdom on pepe. 525
 Þudu ſceal on ſoldan.
 Blædum blopan.

Do justice.

The spear shall *be* in the hand,
A weapon shining with gold.

The gem shall in the ring,
Stand prominent and round.

The stream shall with waves
Make a sea flood.

The mast shall in *the* ship
Urge on the sail yard.

The sword shall *be* in *the* bosom,
Lordly iron.

The dragon shall *be* on *the* hill,
Old and shining with ornaments.

The fish shall in *the* water,
Propagate *his* kind.

The king shall in hall,
Distribute bracelets.

The bear shall *be* on *the* heath,
Old and terrible.

The water from *the* hills
Shall bring *with it* grey earth.

The army shall be assembled,
A band of warriors.

Fidelity shall *be* in an earl;
Wisdom in mankind.

The wood shall on *the* ground
Blow with fruits.

Beoph ꝛceal on eorðan.

Ʒrene ꝛtandan :.

Ʒoð ꝛceal on heofenum. 530

Dæda ðemend.

Duru ꝛceal on healle.

Rum ꝛecedes muð.

Rand ꝛceal on ꝛcylde.

Færst ꝛingra gebeoph :. 535

Fuȝel uppe ꝛceal.

Lacan on lȝfte.

Leax ꝛceal on pæle.

Mið ꝛceote ꝛcwiðan.

Scuꝛ ꝛceal on heofenum. 540

ȝinde geblanden.

In ðas woruld cuman.

Deof ꝛceal ȝangan.

In ðȝȝtrum ꝛederum.

Ðȝȝ ꝛceal on ꝛenne ȝepunian. 545

Ana innan lande :.

Iðes ꝛceal ðȝȝne cȝæfte.

Femne hiȝe ꝛƛeond ȝeƛeccan.

Ȝiȝ heo nelle.

On ꝛolce ȝeȝeon. 550

Ðæt hi man beaȝum ȝebȝcȝe.

Bȝum ꝛceal ȝealt ꝛeallan.

Lȝst helm^t ȝ laȝu ꝛlod.

Ȝmb ealra land ȝehȝȝlc.

The hill shall on *the* earth
Stand green.

God shall *be* in *the* heavens
Judging of actions.

A door shall *be* in hall,
The mouth of the large mansion.
A boss shall *be* on *the* shield,
The sure protection of fingers.

The fowl shall upwards
Sport in air.

The salmon shall in *the* eddy,
With shooting wander.

The shower shall in *the* heavens,
Mingled with wind,
Into this world come.

The thief shall go out
In dark seasons.

The spectre shall dwell in *the* fen,
Alone within land.

The woman shall *possess* secret art;
The virgin seek her lover,
If she will not
Publicly go forth,
That men may buy her with bracelets.

The salt sea shall foam,
Clouds and water-floods,
And over every land

Flopan fīrzen ſtreamas :. 555

Feoh ſceal on eorðan.

Týðpan 7 týman.

Tunſol ſceal on heorenum.

Beorhte ſcīnan.

Ƣpa him bebeað meotud :. 560

God ſceal wýð ýfele.

Geozoð ſceal wíð ýlde.

Líf ſceal wíð deaðe.

Leohƿ ſceal wíþ þýrtum.

Fýrd wíð fýrde. 565

Feond wíð oðrum.

Lað wíð laþe.

Ymb land ſacan.

Ƣynne ſtælan :.

A ſceal ſnotor hýcgean. 570

Ymb þýrre worulde geyinn.

Ƣearh hangian.

Fægere on gildan.

Ƣæt he ær ſacen dýde.

Manna cýnne :. 575

Meotod ana Ƣat.

Hwýðer ſeo ſapul ſceal.

Ƣýððan hƢeorfan.

And ealle ða gartas.

Ƣe ſor gode hƢeorfaþ. 580

Ƣfter deað dæge.

Copious streams shall flow.

Cattle shall on earth,
Procreate and bring forth.

The star shall in *the* heavens
Bright shine,

As *the* Creator commanded it.

Good shall with evil,
Youth shall with age,

Life shall with death,
Light shall with darkness,

Army with army,
Enemy with other *enemy*,

Evil with evil,
Every where strive ;

They shall always steal *on each other*.

Ever shall *the* prudent strive,
In *the* contention of this world,

To hang *the* guilty ;
Justly to repay

The deed which he before had done
To mankind.

The Creator alone knows
Where the soul shall

Hence go ;
And all the spirits

That for God have departed :
After the day of death,

Domeſ bidað.
 On fæder fæðme.
 Iſ ſeo forð geſceapt.
 Diſol and ðyrne. 585
 Drihten ana paτ.
 Neſgende fæder.
 Næni eſt cymeð.
 Hiðer under hrofaſ.
 Ðe ꝥ her for roð. 590
 Mannum ſecge.
 Hwylc ſy meotodeſ geſceapt.
 Siſe ſolca geſeta.
 Ðær he ſylfa punað :.

Hickesii Thes. A. S. Gr. p. 203, &c.



They wait for judgment
In *the* Father's bosom.
The future condition
Is dark and secret ;
The Lord only knows,
The redeeming Father.
No one returns
Hither, under roofs,
Who here for certain
To men may reveal,
What is *the* condition of the Creator,
The glorious habitation of people,
Where he himself dwells.



MEMORANDUM

They wait for judgment
in the Father's bosom.
The future condition
is dark and secret;
The Lord only knows
The returning Father
No one returns
Neither, under roots,
Who here for certain
To men may reveal
What is the condition of the Father,
The glorious habitation of people,
Where he himself dwells.

THE END

NOTES

TO THE ANGLO-SAXON TEXT.

- ^a l. 15. On þam ýlcan dæge.
Uꝛ to tune.
Read as one line by Hickes.
- ^b l. 19. Ianuariuꝛ.
Geꝛim heƿon.
Read as one line by Hickes.
- ^c l. 49. And ge ƿigend þa.
Æfter geƿentýnum.
Read as one line by Hickes.
- ^d l. 109. Spýlce emb feoƿer.
And þreo niht geꝛimer.
Read as one line by Hickes.
- ^e l. 139. ƿꝛecan, for Recan.
- ^f l. 149. Inbuph. Hospes, a guest, according to Hickes.
- ^g l. 150. Smicepe on gearpum.
ƿudum and ƿýrtum.
Read as one line by Hickes.
- Ibid.* gearpum, from gearpa, habitus, clothing.
- ^h l. 155. Mauiꝛ micle.
Geond menizeo gehƿær.
Sƿa þ1 ýlcan dæge.
Æþele geƿeran.
Read as two lines by Hickes.

- ⁱ l. 184. ꝛecꝛað, instead of ꝛecꝛað.
Hickesii erratum.
- ^k l. 208. Lȳneꝛtole neah.
Mȳnȳtpe mæꝛum.
Read as one line by Hickes.
- ^l l. 264. ꝛeꝛealde, instead of ꝛeꝛcealde.
Hickesii erratum.
- ^m l. 270. ꝛeꝛið, instead of ꝛeꝛið.
Hickesii erratum.
- ⁿ l. 275. Azuꝛtuꝛ.
Yꝛmen ðeodum.
Read as one line by Hickes.
- ^o l. 289. Lauꝛeꝛtuꝛ hæꝛþ.
Nu liꝛ ꝛiþ þan.
Read as one line by Hickes.
- ^p l. 367. Izbuende.
Enzle ꝛ ðeaxe.
Read as one line by Hickes.
- ^q l. 457. Ðꝛa bebuꝛeð ꝛebod.
Leond bꝛȳten ꝛicu.
Read as one line by Hickes.
- ^r l. 483. Fȳꝛn, instead of Fȳꝛu, which
Hickes uses, and which Lye has
in his Supplement.
- ^s l. 513. Fꝛod ꝛꝛæꝛꝛum ꝛlanc.
Fȳꝛc ꝛceal on ꝛæteꝛe.
Read as one line by Hickes.
- ^t l. 553. Lȳꝛt helm. Obscure; but pro-
bably clouds; because Lȳꝛt sig-
nifies the air, and helm signifies
a covering; and such the poet
might consider clouds to be.

NOTES

TO THE ENGLISH VERSION.

^a l. 3. *miðne pīntep*, Mid-winter. The 25th of December, the natal day of Christ, was called by the Anglo-Saxons *miðpýntreſ mæſſe dæg*. In like manner the 24th of June, the natal day of John the Baptist, the harbinger of Christ, was called *miðſumeſeſ mæſſe dæg*. The feast of the nativity of Christ was known among the Danish Saxons by the name *Iol* and *Iul*; from whence is derived the word *yule*, which is still retained among the Northern English and Scotch; the log of wood commonly burnt by them on Christmas Eve being called the “yule block;” and the candle lighted by the superstitious on this occasion, to which they attribute miraculous properties, being called the “yule candle.”

^b l. 6. On *þý eahteoþan dæg*, On the eighth day, according to the custom of the Jews. Gen. xvii. 12. xxi. 4.

^c l. 7. *Ðælend gehaten*, Was named Jesus. *Ðælend*, literally signifies a healer, being derived from the Saxon verb *Ðælan*, to heal. In like manner, Jesus is derived from the Greek verb *ἰαομαι*, to heal.

^d l. 13. *Kalendur gehīncged*, Celebrated Calends. Not so called because of the feast of Circumcision, but in consequence of the Heathen festivities, which prevailed in this kingdom long after the introduction of Christianity.

^e l. 16. *Uſ to tune*, To us in towns. This appears to be an expletive, and is therefore omitted in the translation. It is an expression frequently met with in our old poets.

Lenten ys come with love *to toune*,
 With blosmen ant with briddes rounne,
 That al this blisse bryngeth;
 Dayes ezes in this dales,
 Notes suete of nyhtegales,
 Uch foul song singeth.

^f l. 18. Folc mýcel, A great people. The Romans.

^g l. 21. Fīȝ niht, Five nights. The northern nations were accustomed to compute their time by nights, instead of days; which mode of reckoning is still common in this country: as, instead of seven days, we say se'nnight; and instead of fourteen days, we say fortnight.

^h l. 22. ȝulpiht ȝiud, Baptismal time. This day is called the Epiphany, or Manifestation of Christ; and for this name three reasons are assigned: First, because the star is supposed to have appeared on this day to the Magi. In the second place, because it is supposed that Christ was baptized by John on this day, when his divinity was proclaimed by a voice from heaven. And, lastly, because it is supposed that Christ manifested his divine power on this day, by changing the water into wine, at the marriage in Cana. In consequence of this supposed threefold manifestation on the same day, it was called by the ancients, Festum Epiphaniarum.

ⁱ l. 25. Ðæne ȝpelfta dæg, The twelfth day. It is still so called, being reckoned from Christmas Day, which was anciently considered the beginning of the year.

^k l. 31. ȝol-monað, Sol month. February is called Sol month, because the sun is evidently returning to the summer tropic, and, consequently, the days become longer and brighter.

^l l. 35. Febpuariuȝ ȝæp. Wild February, as here translated. Fæp, however, has two meanings: it signifies wild, or rough; and also barren, or empty. In either of these senses it is an appropriate epithet for the early part of February.

^m l. 39. Mapian Mæȝȝan. The feast of Mary. This is now called Candlemas Day.

- ⁿ l. 47. *~~~~~* aƿeƿeð bȳþ. Winter is affrighted
 ƿinter of ƿicum. From *our* streets.

The beginning of Spring. The Romans considered Spring commenced on the 9th of February, which was the fifth of the Ides of that month. See Ovidii Fast. L. ii. 150.

^o l. 64. Butan ðænne biƿeƿ. Unless the Bissextile, &c. Every fourth year is the Bissextile, or Leap year; when the intercalary day being inserted in the month of February, causes the days of the subsequent months to be one day later than in their ordinary course.

^p l. 74. ƿlȳða healic. Loud sounding. The month of March was called by the Anglo-Saxons, ƿlȳða monað.

^q l. 78. Gregorinur. Gregory. The Pope through whose pious exertions Christianity was first introduced into this kingdom. See Ælfric's Homily on the birth-day of Saint Gregory.

^r l. 88. ƿægol ƿæƿte. Bound by rule. That is, the rules of the Benedictine order of monks.

- ^s l. 126. Ne maƿon ƿe ðaƿide. We may not that time
 Be ƿetale healdan. Keep by reckoning
 Dæƿena ƿimeƿ. Of the number of the days.

Easter is a moveable feast, dependent on the moon, and therefore cannot be determined by the calculation of days. The Ascension Day, and Whitsunday, being dependent on Easter, are of course also irregular.

^t l. 192. Aƿurȿinur. Augustine. See Ælfric's Homily on the birth-day of Saint Gregory.

^u l. 206. Augustine was buried, according to Bede, on the outside the cathedral at Canterbury; and his body was afterwards removed into the north porch. Hickes is therefore mistaken in stating that he was buried in the cathedral, near the royal throne. See Bede's Ecc. Hist. B. ii. 3.

^v l. 213. Æƿƿa liða. The former Litha. The month of June. June was called, by the Anglo-Saxons, æƿƿa liða, and July was called æƿteƿa liða. They were so called, either from the Saxon word lið, mild; or from liðan, to sail, or navigate; because in these months the Saxons were accus-

tomed to make their voyages, on account of the serenity of the weather.

^w l. 230. Ðeodney dýpling. The darling of his Lord. The poet has here confounded John the Baptist with the beloved disciple.

^x l. 273. ƿeodmonað. Weodmonth. August is so called, because weeds and noxious herbs abound in that month.

^y l. 277. ƿlaƿ-mæjran dæg. Lammas day. The feast of the first fruits of the harvest.

^z l. 294. Fæƿerƿur mægða. *The fairest of virgins,*
 ƿiƿa ƿuldor. *The glory of women.*

The Virgin Mary, who is here described, was held in that just and proper light by the Anglo-Saxon church, that not even poets were allowed to speak of her in terms inapplicable to a creature.

^a l. 312. Æþelinger deað. *The death of the illustrious man,*
 John the Baptist, who was beheaded on this day.

^b l. 325. halig monð. The holy month. September was so called, because it is supposed Christianity was first preached in England in that month.

^c l. 365. ƿinterƿýlleð. Winter-filleth. October is so called, because the beginning of winter was marked in it by the full moon.

^d l. 373. And ƿiƿ nihtum. And five nights. These being added to twenty, make twenty-five; but the ancient martyr-ologists always celebrated the martyrdom of Simon and Jude on the 28th of October. Instead of inserting ðreo, which Hickes recommends, it would be better to substitute eahta for ƿiƿ, which would improve the alliteration.

^e l. 387. Blotmonað. Blotmonth. November was so called, from blotan, to sacrifice; because in this month the victims were devoted to those days on which they were to die.

^f l. 439. Æppa iula. The former Iule. December. Iula, derived from the word Geol, signifies the natal day of Christ: and December commencing before the feast of the nativity,

is called æppa Iula, the former Iule. January, which follows the feast of the nativity, is called ærtepa Iula, the latter Iule. See note on l. 3.

8 l. 454. Nu ge fīndan mazon.	Now may ye find
Đalīzpa tīd.	<i>The</i> times of <i>the</i> saints,
Đa man healdan ſceal.	That men should observe,
Đpa bebuzeð gebod.	As <i>the</i> command goeth
Ġeond Bpŷten ꝛicu,	Through Britain,
Sexna kŷnīnger.	Of <i>the</i> king of <i>the</i> Saxons.

This calendar evidently belongs exclusively to this country, as it is not swelled by the enrolment of foreign saints. It is also evident that it belonged to the Anglo-Saxon church, and enumerated the festivals observed by it; because these festivals were not instituted at the pleasure of private individuals, but by command of some king, who reigned over this country subsequently to the formation of the heptarchy into one kingdom; and, as was customary, they probably received the sanction of the witenagemot, or chief council.

There is in many parts a singular coincidence between this relic of the Anglo-Saxon church, and the calendar of our own reformed church, both in the days, the numbers, and the names of the saints. The menology furnishes us with an unquestionable proof, that the church originally established in this kingdom was independent of the see of Rome, and that its subsequent dependence on the Roman Pontiff arose from the encroachment of his usurping power.

h l. 494. Đaſuc ſceal on glope.	Hawk shall on cliff,
Đilde gepunian.	Wild dwell.

The latter part of this poem is wild, and exhibits to us the vagrant fancy of the ancient northern bards, which wandered through a variety of subjects, apparently unconnected. The classical reader will here see some resemblance to the luxuriant imagination of Pindar.

THE FOLLOWING TABLE EXHIBITS THE ANGLO-SAXON
SOLAR MONTHS,

As described by Hickes, vol. i. p. 215.

ENGLISH.	ANGLO-SAXON.
January.	Se fōrma monað. aſtepa geola † Iula.
February.	Sol monað.
March.	Blýða † Blýð-monað.
April.	Eaſteþ monað.
May.	Maiur monað.
June.	Sepe monað. midſumor monað. Æppa liða † Iuniur monað.
July.	Mæd monað. Mæð monað. Æftepa liða † Iuliur monað.
August.	Þeod monað. † Auguſtuur monað.
September.	Haliz monað. † harfæſt monað.
October.	Se teoða monað. † haliz monað.
November.	Blot monað.
December.	Miðwintep monað. † Æppe Geola. † Iula.

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